The Alliance Weekly

MAY 9, 1956

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PACIFIC SCHOOL
OF RELIGION

A Christian Indian and her son

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The Editorial Voice

NO SIN IS PRIVATE

No sin is private. It may be secret but it is not private.

It is a great error to hold, as some do, that each man's conduct is his own business unless his acts infringe on the rights of others. "My liberty ends where yours begins" is true, but that is not all the truth. No one ever has the right to commit an evil act, no matter how secret. God wills that men should be free, but not that they be free to commit sin.

Sin is three-dimensional and has consequences in three directions: toward God, toward self and toward society. It alienates from God, degrades self and injures others. Adam's is the classic example of a secret sin that overflowed to the injury of all mankind. History provides examples of persons so placed that their sins had wide and injurious effect upon their generation. Such men were Nero, Napoleon, Hitler and Stalin, to name but four. These men dramatized the destructive social results of personal sin; but every sin, every sinner injures the world and harms society, though the effects may be milder and less noticeable.

When Sigmund Freud's mother rubbed her sweaty hands together her curious son noticed how little pellets of dirt rolled together and fell to the floor. This rather disgusting sight is said to have started the young Sigmund thinking in directions that finally led to his world-shaking theories that turned certain time-honored concepts of human life upside down. Someone with a bit of imagination has wondered where popular psychology would be today if Mrs. Freud had kept her hands clean!

Have you ever wondered what the world would be like today if Napoleon had become a Christian when he was in his teens? or if Hitler had learned to control his temper? or if Stalin had been tenderhearted? or if Himmler had fainted at the sight of blood? or if Goebles had become a missionary to Patagonia? or if the twelve men in the Kremlin should get converted to Christianity? or if all businessmen should suddenly turn honest? or if every politician should stop lying?

Only God could reconstruct the world and allow for such reversals of fact; but anyone can tinker at it theoretically. Had Hitler, for instance, been a good and gentle man six million Jews now dead would be living (making allowance for a certain few who would have died in the course of nature); had Stalin been a Christian several million Russian farmers would be alive w now molder in the earth. And consider the thousan of little children who died of starvation because o man had a revengeful spirit; think of the millions displaced persons who wander over the earth even tod unable to locate mother or father or wife or child b cause men with hate in their hearts managed to get in places of power; think of the young men of almo every nation, sick with yearning for home and lov ones, who guard the empty wastes and keep watch frozen hills in the far corners of the earth, all becau one ruler is greedy, another ambitious; because o statesman is cowardly and another jealous.

To come down from the bloody plains of world even and look nearer home, how many wives will sob the selves to sleep tonight because of their husband's savag temper; how many helpless, bewildered, heartbroke children will cower in their dark bedrooms sick wit shock and terror as their parents curse and shout each other in the next room. Is their quarrel private Is it their own business when they fight like animals i the security of their home? No, it is the business of th whole human race. Children to the third and fourt generation in many parts of the world will be injure psychologically if not physically because a man and h wife sinned inside of four walls. No sin can be privat

Coming still closer, we Christians should know th our unchristian conduct cannot be kept in our ow back yard. The evil birds of sin fly far and influen many to their everlasting loss. The sin committed in th privacy of the home will have its effect in the assemb of the saints. The minister, the deacon, the teach who yields to temptation in secret becomes a carrier moral disease whether he knows it or not. The chur will be worse because one member sins. The pollut stream flows out and on, growing wider and darker it affects more and more persons day after day and ye after year.

But thanks be to God, there is a cure for the plag There is a balm in Gilead. "If we confess our sins, is faithful and just to forgive us our sins, and to clean us from all unrighteousness" (1 John 1:9).

●

PRAY FOR THE COUNCIL

Reports from the various departments of the Socie and from Council committees will be received a studied at the General Council which convenes in Omah Nebraska, May 16-21.

Other business will include the election of secretar for the Home, Foreign, Publication and Education d partments, editor of THE ALLIANCE WEEKLY, membe of the Board of Managers, Committee on Rules, Co mittee on Salaries, and Committee on Council Arrang ments. Business sessions and the evening services M 16 and 21 will be held in the Gospel Tabernacle. Oth public services will convene in the Civic Auditoriu

Pray earnestly for all the proceedings of Council.

"The spring with all its splendor"

he Secret of Triumph

By REV. THOMAS WILLIAMSON

Suffering ordinarily is an occasion for sorrow. Pain demands that a person alter his course to avoid a repetition of harm. But experiences of this kind encountered for the sake of the gospel are not only endured by a triumphant Christian but in the divine strategy become the very means by which the victory is won and the enemy's weapons made ineffective.

UL held revolutionary theories erning personal persecutions. sensed that in neither origin nor ctive did they center in man. ner, they originated in Satan n Christ as the objective.

len are somewhat like pawns in dreadful spiritual conflict that s beyond the pale of human per- tion. Satan incites one man to et another, not primarily to hurt man, but to offend Christ within . In this I see a reason for ist's prayer, "Father, forgive n; for *they know not what they* and a reason for Paul's startling affirmation, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Even though it was extremely paradoxical to do so, the apostle accepted suffering as necessary to the accomplishment of his ministry. Said he, "When I am weak, then am I strong." He believed that when things were at their worst they were at their best, that when everything was going wrong it was going right. These paradoxes appear in many of our hymns. It is unfortunate our ears do not hear what our mouths are singing:

"Overcome by suffering,
Conquer through defeat . . ."

God often puts things in reverse to make them go forward and at times backs up to go ahead.

Before accepting a call to Berkeley, Calif., to serve a newly formed Christian and Missionary Alliance church now known as the Church of the Cedars, Mr. Williamson served in the Central District both as pastor and evangelist. The wonder he experienced when the unique character of the gospel first gripped him is reflected in his writing as well as in his preaching.

Paul recognized that his sufferings were often an encouragement to other believers: "Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." Timid men, observing the grace of God supporting Paul in his terrible trials, were infected with courage and themselves became reckless for Christ. He insisted that his tribulations contributed to the advancement, rather than to the hindrance, of the gospel: "The things which happened unto me have fallen out rather unto the furtherance of the gospel." An example of this is the way things turned out when, to smother his ministry, the officials of Philippi put him in jail. Before midnight the warden himself was imploring the prisoner to help him to God.

Paul never considered his sufferings as personal; rather, he regarded them as a continuation of the sufferings of Christ on earth. He treated his physical scars objectively: "I bear in my body *the marks of the Lord Jesus.*" His tribulations and death were a means of making more intimate his relation to the crucifixion of Christ: "Bearing about in (my) body *the dying of the Lord Jesus.*" It occurred to him that Satan, following his infernal abuse of Christ, may have had a few sufferings left over, some he did not have time to use. If so, he offered himself as a vessel to God into which the remains of the trials might be poured to "fill up that which is behind of the (sufferings) of Christ in my flesh for his body's sake, which is the church."

It is a miracle that these experiences did not have a demoralizing effect on Paul. Quite conceivably they could have driven him out of the faith entirely. We cannot help but worship God when we hear this man declaring in tones of finality, "None of these things move me."

I think I detect a little humor when Paul referred to himself as "an ambassador in bonds," as though he meant to say, *Do not let these chains fool you; they do not fool me.* Seemingly, no matter what the circumstances were, he never forgot what and who he was.

Commenting again on his life experiences he said, I am unknown, yet well known; I die and behold I live; I am chastened but not killed; I am sorrowful, yet always rejoicing; I am poor, yet I make others rich; I have nothing, yet I possess all things. . . . If I must glory I will glory in my infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. . . . I am troubled but not distressed, perplexed but not in despair, persecuted but not forsaken, cast down but not destroyed. . . . Yea, if I must glory, let me glory in my infirmities.

What shall we say to these things? Of but one thing I am sure: *I am sorry I have ever complained.*

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Meeting of the General Socie

A meeting of the members of t General Society is hereby called to ta place on Friday, May 18, 1956, 1:30 P. M., in the Gospel Tabernac Omaha, Nebraska, in connection wi the meeting of the General Council The Christian and Missionary Allianc for the purpose of electing delegat to Council by adopting the report the Council Committee on Credentia and to conduct such other business may properly come before this bo

W. F. Smalle
Secretary.

Quotes from Our Contemporarie

G. EDGAR WHITEMAN, in *Calva Life,* says:

"Some individuals, unable to clim in the world, turn to the church f an airing of their egos. The churc always eager to recruit 'dedicate talent, is athirst to parade its find b fore entertainment-hungry 'believer The church that can dig up the mo 'finds' and exhibit the best tale show is the most successful chur in town. This is Christendom in t mid-twentieth century. But where God?"

JOHN C. KING writes in *The Life Faith:*

"The demand to be pure is t most exacting requirement that c be laid upon us. In the small thin as well as in the big things, the m with a pure heart is interested on in pleasing God."

Light Dispels Blindness

As the light grows, we see ourselves to be worse than we thought. We are amazed at our former blindness as we see issuing from our heart a whole swarm of shameful feelings, like filthy reptiles crawling from a hidden cave. But we must neither be amazed nor disturbed. We are not worse than we were; on the contrary, we are better. But while our faults diminish, the light we see them in waxes brighter, and we are filled with horror.

So long as there is no sign of cure, we are unaware of the depth of our disease; we are in a state of blind presumption and hardness, the prey of self-delusion. While we go on with the stream, we are unconscious of its rapid course; but when we begin to stem it ever so little, it makes itself felt.—FÉNELON.

Neither self-approval nor a morbid preoccupation with our guilt can free us from sin. In God's appraisal revealed by His Word is the secret of spiritual and moral health. At no point may we overlook His judgments and substitute notions of our own.

DETAILS:

A Life or Death Matter

By
JAMES R. ADAIR

James R. Adair is editor of "Power" magazine and "My Counsellor." He is a member of THE ALLIANCE WEEKLY *Department which meets once a quarter in Chicago.*

YOUNG graduate of Kansas City dical College realized he had one dicap to overcome before he ld hope to be a successful physi-n. He was color-blind. To him ny chromatic colors appeared the ne, hindering him in certain ses of his medical work. Obtain- a catalogue from Northwestern versity Medical School, Evans-, Illinois, he decided to take a cial course there to help over-ne this deficiency.

He laid his plans carefully, ob-ned a transcript of credits and k a train to Chicago. Later, at rby Evanston, he viewed the utiful campus which would be home for the next few months. ingering the one hundred dollars bills which represented his first ion payment, he pushed his nscript through a cashier's win-v. The cashier left for a moment, n returned. "I'm sorry, sir," he l, returning the transcript, "but can't accept you for admission. see, our entrance requirements this particular course call for dits which do not show on your nscript. You need two more dits in Latin, one in math and ther in physiology."

he young physician stood speech-

If you had checked the catalogue this," the cashier continued, u'd have saved yourself this long . Credit requirements were nly outlined in the catalogue." ortunately, the would-be North-tern student—today a widely wn physician-minister, Dr. lter L. Wilson—had taken the rses in question and was able to ure from Kansas City a confirma-n by wire. Although he was lly admitted he was abashed t he, an intelligent adult, perfect-capable of reading, had over-looked certain important details in the university catalogue.

Details concern all of us. Some are so important they cannot be neglected without our immediately finding ourselves in trouble. If, for instance, you are a working person, you are careful to start to your place of work at a given time in order not to be embarrassed by being late; you are sure you have the key for your automobile and enough gas for the ride; or if you take a bus, trolley or train, you pay an exact fare—small details but important. On the job, consideration of details means the difference between success and failure: the books must balance, that order must be filled as prescribed, that contract must be worded exactly right.

But in matters relating to God and eternal life, infinitely more important than everyday problems, people who consider themselves rational and responsible individuals fail to give attention to vital details. Ask such a person if he believes in God and he likely answers "yes"; he "guesses" or is "pretty sure" that he and God are on good terms—good enough, at least, for God to swing wide the pearly gates and admit him to a heavenly mansion at the end of life's journey.

Question such a person further regarding his reasons for believing God will receive him at last and all too often his answers are vague: "God is love. . . . I was born into a Christian home and grew up a Christian. . . . I'm trying to do the best I can. . . . I live by the Golden Rule." These are some of the fuzzy answers. Others believe that their good will outweigh the bad in their lives and God will open heaven to them. More extreme, some punish themselves or become slavish followers of a religious system, hoping thereby to appease God.

However, God, the all-powerful, all-wise Creator who brought into being the universe with its stars and planets perfectly timed by His order to move in definite orbits, has requirements just as exact governing man's relationship to Him. Details of these requirements He has revealed in His Word, the only authority on the subject.

The Bible reveals that man was created to fellowship with God, but man was separated from God when sin entered his life. Natural man down through the ages has been a child of sin. This is stated in numerous Biblical passages. For instance, Isaiah 64:6 says: "We are all as an

unclean thing, and all our righteousnesses are as filthy rags [in God's sight]." Another, Romans 3:9 and 10, says: ". . . both Jews and Gentiles, . . . are all under sin . . . there is none righteous, no, not one . . ."

This places everyone in the same category: lost, unholy, unfit for fellowship with God or for a heavenly home. And of course the Bible makes it plain: the destiny of the sinner is everlasting separation from God. "The wages of sin is death" (Rom. 6:23). "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

How man can be saved from sin and condemnation is the great theme of the Bible. And the wonder of it, God offers pardon to the sinner as a gift. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

God shows that to get this gift the sinner must face the problem of sin in his life. Let's consider an actual case of a young man who struggled to rid himself of sin, then was freed at last in God's way. Now a successful car dealer in North Carolina, he told me his experience. He had been reared in a Christian home, had lived a decent life, attended church services and prayer meetings regularly, taught Sunday school and tithed his income. Yet he had no peace in his heart; he knew he was not prepared to meet God when he honestly faced the issue. Finally, as an earnest Christian went over details of the gospel with him, he realized he had never dealt with sin in his life.

My friend was shown that the real reason Christ came to earth was to deal with sin, to take upon Himself the penalty for the sin of the human race. Such verses as First Peter 2:24 made it plain: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

The seeking young man understood he could be saved by reckoning himself a sinner and considering that Jesus Christ had died in his place on the cross. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him [Christ] the iniquity of us all" (Isa. 53:6).

Asked if he believed this, the young man indicated that he did, and with bowed head told God that he wanted to be saved on this basis. When he finished praying, he sang a song, "Blessed assurance, Jesus is mine." But down in his heart he had no peace. Strangely, he was still a sinner—and he knew it.

While it was true that faith in Christ would bring him salvation, this young man, he realized later, was ignoring a vital detail—a prerequisite to saving faith. While a decent, respected citizen of his community, he nonetheless had pet sins that the Holy Spirit had made him aware of and he admittedly was unwilling to let go of them. He still wanted to be his own boss; he wanted salvation but he did n want God to change his routine living: he wanted to continue si ning in a mild sort of way with th worldly set he and his wife ass ciated with. Acutely conscious th he would have to be willing to brea with known sin before God woul hear him, he struggled with the pro lem for days.

Finally one morning on his wa to work the young man, then e ployed in a shipyard, knelt betwe two railroad boxcars and praye a desperate prayer that went som thing like this: "God, I want Yo more than anything else; I'm wi ing for You to make any change You want to—I'm tired of sin an ask You to save me from it. Yo say in Your Word that if anyon comes to You, You will receive hi So, for Jesus' sake, save me now.

This man's attitude was no right toward God—he had what th apostles termed "repentance towar God" (Acts 20:21). Thus, since h was coming to God on God's term a sense of sins forgiven filled th young man's heart; the burden wa lifted and God's presence broke o his life. God had heard; by fait he had made contact with h Maker. And today by God's pow (not his own!) he is living vi toriously; God has given him ne desires and the things he once love the sins in his old life, he no despises. God is his Father; Jes Christ his Lord; the Holy Spirit h Guide—and he has constant co munion with his God.

My friend experienced what t Bible calls being born again. Jes said, "Except a man be born agai he cannot see the kingdom of Go (John 3:3). It is this new bir which any sinner must experien before he is made ready for fello ship with God and for heaven.

If you have not made sure th you qualify for entrance to heave and you want to, come the way th man came. God in His Word invit you to come.

"Seek ye the Lord while he m be found, call ye upon him while h is near: Let the wicked forsa his way, and the unrighteous man h thoughts: and let him return un the Lord, and he will have mer upon him; and to our God, for h will abundantly pardon" (Isa. 55: 7).

Weary of Earth

Weary of earth, and laden with my sin,
I look to heaven, and long to enter in;
But there no evil thing may find a home,
And yet I hear a voice that bids me "Come."

It is the voice of Jesus that I hear;
His are the hands stretched out to draw me near,
And His the blood that can for all atone,
And set me faultless there before the throne.

Yea, Thou wilt answer for me, righteous Lord;
Thine all the merits, mine the great reward;
Thine the sharp thorns, and mine the golden crown,
Mine the life won, through Thine, the life laid down.

—Samuel John Stone.

The Religious Caravan

DAVID R. ENLOW, News Editor

HOME

ropean tour set for Wheaton Academy choir: Forty ung students from Wheaton Academy, the preparatory hool of Wheaton College, plan to leave on a European ncert tour, lasting from June 14 through August 3. ey will be accompanied by Mr. Mel Johnson, Academy rector; Miss Martha Everett, girls' counselor; Duane njamin, choral director, and Mrs. Benjamin. Their nerary will include concerts throughout the British es, Holland, Germany and Switzerland.

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haplains say sailors act as volunteer missionaries: nerican sailors are acting as volunteer missionaries nerever they go in the world and proving that some of s country's best goodwill ambassadors wear Navy lues" or "whites," according to chaplains of the Sixth eet based in Norfolk, Va. Fleet officials reported that the recent Mediterranean cruise of the USS *Coral Sea* erty-bound personnel of the carrier made thirteen ided tours of forty-eight foreign churches and mis- ns at eleven ports in Spain, Portugal, Italy, Greece, abia and Turkey. They said the men participated in enty-four native church services with the aid of in- preters and joined in the singing of their favorite mns.

●

ergymen attend unique course in divine healing: hirty-one clergymen of several denominations attended five-day course in divine healing at a unique school Pastoral Care conducted at the conference center of e Episcopal Diocese of Western Massachusetts in hitinsville, Mass. The school, which was opened last ll, offers the first organized instruction in divine healing. ne of the "students" were Anglican priests from ronto and Huron in Ontario, Canada. The others me from various parts of the United States. The school nctions with the full blessing and the regular visits of otestant Episcopal Bishop W. Appleton Lawrence, of estern Massachusetts, and with the backing of an onymous foundation.

BROAD

006 decisions in Latin America campaigns: Holding eir meetings in a baseball park, a converted railway ed, a public plaza or a local schoolyard, two evangel- ic teams of the Latin America Mission saw 2,006 people ake decisions for Christ during city-wide campaigns in six cities of Cuba and Trinidad in March. Teams included two outstanding musicians: former opera star Anton Marco and marimbist Jack Conner. Evangelists were Israel Garcia, of Puerto Rico, known throughout the continent; Horace L. Fenton, associate director of Latin American Mission, and Ephraim Alphonse, Panamanian missionary-translator.

●

Archaeologists report finding Herod's armory: King Herod's armory and food stores have been discovered in Jerusalem, according to a report made by an Israeli archaeological expedition searching at the ancient Jewish fortress of Massada, perched atop the rocks overlooking the Dead Sea. Jonanan Aharoni, leader of the expedition, said his group had discovered evidence which shows how the arsenal was destroyed by fire in the face of advancing Roman forces. (Herod, son of Antipater, lived from 73 B.C. to 4 B.C. and was king of Judaea from 40 to 4 B.C. When he was twenty-five, his father, who had served in Caesar's campaign against Egypt, appointed him ruler of Galilee.) Aharoni said his findings prove the date was later than 73 A.D. when the fortress fell to the Romans and ninety-six defenders belonging to the fanatical Sicarris religious sect committed mass suicide with short-bladed daggers.

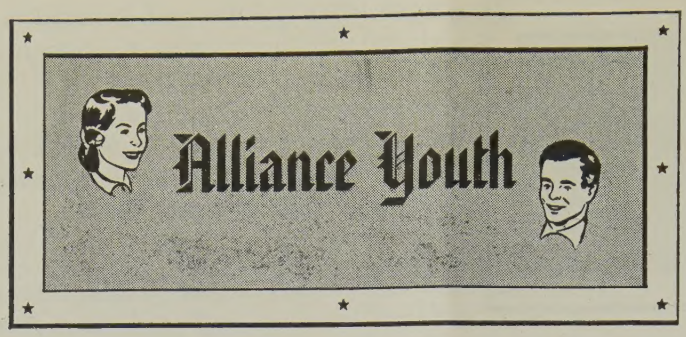
THE PRESS

Scriptures now published in 1,092 languages: Whole Bibles, Testaments or Bible portions have been published in 1,092 languages and dialects, the American Bible Society reported in New York. It said eight new languages were added to the list in 1955 with the publication of Bible portions in five languages by the American Society and by other Bible societies in three more. New languages in which Bible portions were published during the year by the American Bible Society included three spoken in Mexico (Chinantec, Chontal and Otomi), the Philippines dialect Tiruray, and the Guatemalan Indian language Tzutujil. Other Bible societies published portions in Kapauku, spoken in New Guinea; Pila, spoken in Dahomey, French West Africa, and Nyemba, spoken in Angola, Portuguese West Africa.

SIGNS OF THE TIMES

Catholic evangelist urges "decision for Mary": Latest innovation of the Roman Catholic Church is a Billy Graham-type revival service in which "decisions for Mary" are sought. The new approach was recently revealed in the Glasgow (Scotland) *Observer*. "Soon after the Billy Graham campaign in Scotland," says the *Observer*, "a Roman priest from Germany conducted a tour on behalf of the Blue Army, an organization specializing in the furtherance of the cult of Mary. In his Glasgow rally speech the priest referred to the Billy Graham campaign by saying, 'I was reading of the visit of Billy Graham here to Scotland, . . . I do not intend to ask you to make decisions for Christ, but I would ask you to make a decision for "Our Lady" . . .'"

Rev. R. E. Cutbirth
Editor



It is possible for you to be

Always Kept

BY A. B. SIMPSON

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day"—(2 TIM. 1:12).

The more precious any treasure is, the more important it is that it be guarded and kept. The figure of our text is that of a bank deposit and literally reads, "He is able to keep my deposits against that day." When great deposits of gold are being conveyed to banks, whole squadrons of police stand guard, and the most powerful locks and bolts and bars and walls, and the most ceaseless and sleepless vigilance of watchmen and detectives are employed to guard them. But whatever figure or phrase may be employed, the one great thought that God would convey to the hearts of His people is that they are safe in His keeping and that He is able to guard that which we have committed unto Him against that day. Let us look at some of His gracious promises to keep His people.

1. *He will keep us wherever we may go or be.* Listen to the first promise of our divine Keeper as it was addressed to Jacob in the hour of his loneliness and fear: "Behold, I am with thee, and will keep thee in all places whither thou goest, . . . for I will not leave thee, until I have done that which I have spoken to thee of." How He kept that word to Jacob! How many the various places where providence cast his lot! The land of Laban, the cities of the Shechemites, the land of Goshen — everywhere his covenant God guarded and kept him. He was not an attractive figure, he was not deserving of any special consideration. But God loved him with an infinite grace and kept him, disciplined him, taught him and prepared him to be the head of Israel's tribes; and the day came when he could say, "The God which fed me all my life long . . ., the Angel which redeemed me from all evil."

2. *He will keep us in perfect peace.* "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." This is not the result of reasoning or sight; it is not because things have changed and we can see the deliverance coming. It comes when all is dark and strange and we have nothing but His bare Word. The Assyrian was at the gates of Jerusalem and there seemed no possible escape when the voice of the prophet said, "Be strong and courageous, be not afraid nor dismayed . . .: for there be more with us than with him: . . . with us is the Lord our God to help us, and to fight our battles." And then it is added, "The people rested themselves."

The Assyrian was still there and the danger was just as imminent, but there came upon them an unreasoning and supernatural confidence, for God had undertaken their defense. We know the sequel. How easy it was for Jehovah by the touch of a single angel's hand to lay those mighty hosts silent in the dust! So God's peace comes not by sight but by faith.

3. *He is able to keep us in the world and from the evil.* This was the Master's prayer for His disciples: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Here is a double keeping. Kept from anything that could take us out of the world and yet kept from the evil of the world and especially the evil one.

4. *He is able to keep us from stumbling.* Jude says, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Too many Christians are content just to get through, if it be by the skin of their teeth. That is a poor, ignoble ambition. He is able to keep us even from stumbling and to present us faultless before the presence of His glory with exceeding joy. Will you rise to a higher ambition and take Him to keep you even from slipping and tripping and stumbling?—*Condensed from "The Fourfold Gospel,"* Christian Publications, Inc., Third and Reily Sts., Harrisburg, Pa. Price, $2.00.

One Foot in the Door

A one-legged school teacher from Scotland came to J. Hudson Taylor to offer himself for service in China.

"Why do you, with only one leg, think of going as a missionary?" asked Taylor.

"I do not see those with two legs going, so I must,'" replied George Scott.

He was accepted.

'56 AYF Contest Corner

Weldon B. Blackford

National Youth Secretary

"THE DU BOIS METHOD"

The AYF of Du Bois, Pa., has been hard at work on the Program Contest. They divided their AYF into four teams, each one being assigned one of the themes outlined in the Contest: missionary, study, seasonal and variety, and also a Sunday for the presentation of their program. The leaders reviewed the program after the presentation and made improvements where needed.

The team with the missionary theme had a very unusual poster to announce their meeting. They used snapshots of those participating in the program along with the announcement. Good work, Du Bois!

Our goal: 500 AYF programs

Healing for Body and Soul

By MRS. WILLIAM CONLEY

WHEN we moved to this small verside village of Melak, Indonesia, ven years ago we did not intend start a polyclinic. However, so any people came to Melak who eded first aid that before long we d to stock a fairly large supply of edicines. When my husband is vay for as long as two months at time someone has to help the sick d ailing Dyaks and Moslems who ntinue coming. Many of them are pitiable condition and cannot it for other help. I have been ing what I could but when any them needs to have a tooth pulled has to bear his misery until my sband returns! That is one thing cannot do.

In recent weeks Dyaks from the ong tribe have been coming to They travel three to five days d even longer, paddling their aus. They have heard that the dicine we have from America is nderful. Of course, we are care- to explain that the best medicine en is of no help. And we are d for the opportunity of telling m of the Great Physician who cure their sinsick hearts.

The Ohong Dyaks live in an iso- ed area away from the Mahakam ver and the foot trails. This has de access to them difficult and missionary or national worker ever gone to them with the pel. But for several years we have n praying that an opportunity ght be given to visit this tribe. eir coming to us for medicines st be an answer to our prayers. On one occasion about a dozen lts came in two praus wanting atment. They listened while we plained the gospel to them and ones who could read accepted cts. One of the men, after read- the tract he had been given, ed if we had more. He said, his is good news," and said others his village would want to read it. How happy I was to give him more tracts and Scripture portions, instructing him more fully in the way of salvation.

A few weeks ago an Ohong Dyak named Ding came to the mission station with his wife, but not seeking medical treatment. Ding told me that he had met a Christian young man in Muara Muntai, a place on the Mahakam River where he had gone to purchase supplies. The boat upon which the Christian was traveling spent too short a time at that stop for Ding to inquire fully concerning the things the Christian told him. But he remembered the Christian's urging him to visit Pendeta Conley, an American missionary living in Melak.

Later we found that the young man with whom Ding had talked was Mathias Dodo on his way home from the Bible school in Long Bia. He is of the Tundjung tribe. The words "Jesus died for our sins" made a deep impression upon Ding but he could not understand how he could be saved, and he had come to us to inquire the way. If he was disappointed at finding only a lady missionary at home, he did not show it. He listened carefully as I explained to him how Christ gave Himself in sacrifice for us and how through faith in Him we are delivered from the guilt and power of sin.

The morning after Ding and his wife had arrived, I read some Scripture portions and later played all our Indonesian records. The singing of hymns was all very strange and new to them. They had heard our houseboy singing before they heard the phonograph. Ding wanted to learn to sing a hymn. I taught him *Berilah Hormat Namanja* ("Glory to His Name").

Finally he said he was convinced

Djapar (left), an Ohong Dyak, who accepted Christ recently W. W. CONLEY

that he could be saved too and desired to "enter." It was a great joy to see this Ohong Dyak come to the Lord Jesus Christ. The joy and gladness which filled him was so evident that I was convinced that he experienced a genuine conversion. His whole appearance was altered.

As far as we are able to determine this man is the first Christian in the Ohong tribe. At least no one else in his village is a Christian, and he knew of no other Christian in all the tribe.

The day after Ding and his wife had gone, a large prau was paddled slowly to our house. Its occupants had come for medicine. They too were Ohong Dyaks and on their way they had met Ding and his wife. In the prau was a young man about twenty-five years old. He was so ill he could not walk and his father, aided by his mother and his two sisters, carried him into the house. We have a room for people who are as ill as he was, and I instructed them to place him there.

His name was Djapar. His illness had been so severe that in the past twenty-seven days he had not been able to walk without help. I treated him as well as I knew, and the Lord answered prayer for him. In four days he was fairly well recovered. His parents and sisters showed little interest as one of the houseboys who knows the Ohong tongue spoke to them, but Djapar clearly had a hungry heart. By the hour he read the New Testament I gave him, and on the fourth day he yielded to Christ. He declared he would live as a Christian the rest of his days, as God enabled him. He had heard enough of the way of salvation to understand, and seemed remarkably quick in grasping spiritual truth. He assured me that whether sick or healthy he would be faithful to Christ.

Before Djapar left to return to his home, my husband arrived and met him. We prayed and committed him to the Lord. We are praying that God will use Ding and Djapar as effective witnesses among the people of their tribe. Both of these men had been witch doctors for many years. Their turning to the Lord within a few days of each other fills our hearts with rejoicing.

M. B. STEINER

Buddhist offerings of food and incense on a stone altar, Cambodia

The Sword of Islam

By REV. R. A. KOWLES, *Philippine Islands*

Mohammed and his followers said, "The sword is the key of heaven and hell." With that diabolical anti-Christian proclamation Islam's sword became the scourge of Europe, Africa and Asia. Eternity alone will reveal the extent of tragedy and the cruel brutalities that were spawned by this system.

The Yakan tribespeople are among the conquered people and their mixture of Mohammedanism and paganism presents a sort of religious freak. Timidly fatalistic, their poverty seems no great burden. Almost totally illiterate, their reasoning is simple and follows the law of the jungle.

Waves of violence have swept our island and it always starts with the Moros. Some *vigilante* and home guards have been organized to preserve the people in some places. A young man hacked his own father, then killed his friend. He came to me for treatment for a burn on his back, which I learned was a gunshot wound. Hunted as an outlaw, he was shot down later. Another outlaw was picked up by the authorities near our compound, where he was apparently felled and left by his own fellows. And so it goes —always the bloody sword of Mohammed.

But where sin abounds grace also abounds. A son of a Moslem priest was just graduated from high school, possibly the only full-blooded Yakan to accomplish this grade this year and he plans to enter Bible school for training in the Lord's work. Pray for him. He is the first Yakan to be baptized a Christian on this island.

The Unchanging Christ

By REV. M. B. STEINER, *Cambodia*

Recently I witnessed the healing power of the unchanging Christ in the home of a penitent Christian. A national worker and I were distressed to find a Christian with a devil string around his neck.

Asked to explain, he said, "The other day our little child died after a brief sickness with severe vomiting. The neighbors were furious because we didn't use devil strings to ward off sickness. Now our teen-age daughter has the same disease, and I was practically forced to wear this string." We pleaded with him to discard the devil's works and to trust God to heal his daughter, so desperately ill that she could not arise from her bed. God's Word brought conviction, and the father tore off the string and flung it away. Then, with bitter tears, he confessed his sin and pleaded with God to heal his daughter.

I felt constrained of the Spirit to pray for the girl's healing and to command her, in Jesus' name, to get up and walk. Praise His name, she immediately arose and walked from her bed. The worker reported two weeks later that the girl had been completely well since that day. The unchanging Christ is our Great Physician.

rench West Africa

a the Baramba church there has been move forward spiritually on the part some but others need much prayer. our of the men, once leaders here, ave gone far astray but God is able to ork in their lives. The wives of three them are standing true, but theirs is hard life. Please remember them in rayer. Several have been saved; one utstanding young couple came forward ithout an invitation as soon as the orning message was finished. Both e now learning to read.

ongo

n order to carry on our day school at l'Boca the government required that qualified Portuguese teacher be en-aged for the elementary grades and a dy who met the requirements was ntacted. The missionaries request us join with them in praying that she ay be saved and have a keen interest the school.

abon

he first class to graduate from the Bi-le school will finish on June 5. Pray at the closing exercises of the school ear may be sealed with the presence the Holy Spirit. Twelve will receive rmanent appointments and nineteen ill go out in practical training. All ed prayer as they will face problems d difficulties.

ambodia

raise God for His blessing upon the ational conference held at the Ta hmau Bible School. In spite of many pposing forces, God gave a profitable d happy time and the church has een reorganized. Pray for the new resident, Rev. Ouck Chan, and for the ational committee. . . . Pray for the ible school graduates who are going to the work, that God will give them ith to trust Him fully for the supply all their needs and that He will use em to bring many souls to Himself.

hailand

ray that very soon there shall be Kui eople praying to the living God. The st efforts at reaching these people e being made in a circuit of regular eetings being held in four surround-g villages. Pray for Rev. and Mrs. H. Johnston, who are the mission-ies working among these people. . . . Over 8,500 Scripture portions d other Christian books were sold in uriram Province during a three-month eriod. Pray that the missionaries, ev. and Mrs. C. L. Gardner, may have e joy of seeing these efforts bear uit in the hearts of many Thai in this ovince where, as yet, there are very w Christians.

olombia

ne hundred years ago the gospel was st taken to Colombia's shores. In membrance of this event there will e special celebrations this year in the onths of June and July. Be praying

during these preceding weeks that there may be a mighty outpouring of God's Spirit during those days. . . . Students from the Bible institute are dispersed through different parts of the field as teachers, evangelists and workers. Pray for them and especially for Don Antonio Castano, an undergraduate, who has been put in charge of the new work in Punto Mulato and La Vigia. He needs divine wisdom and strength.

Chile

We praise God for the spiritual ministry of Brother Terranova, Alliance pastor from Argentina, whom God was pleased to use in a wonderful way among a number of our churches in the southern district of Chile during the month of March. The working of the Holy Spirit was genuinely manifest as Christ was presented as the all-sufficient One. Results were particularly noted among the young people, with whom our brother had an especially successful ministry. Pray for all the new converts and that from among the young people some may be called of God to full-time service. . . . The "Good News Bookstore" was opened for business in March in a central location in Temuco. Although operated by the Alliance Mission, other evangelical groups have pooled their stock of literature in favor of this new effort to reach a larger number of persons with the message of Christ by means of the printed page. Let us trust God for an extended ministry of the bookstore into the hearts and homes where the gospel has not yet penetrated.

Argentina

A young people's congress is to be held in Azul the latter part of May. Last year it was canceled because of the revolution. Pray that nothing may prevent the holding of this important gathering this year and that it shall be a time of unusual manifestation of God's presence and power. . . . Another term at the Bible institute is in full session with about fifty students. Prayer has been answered and this year there is a large number from our Alliance churches. Among them is the youngest son of the late Alejandro Fanderwud, our Alliance evangelist whom God called to be with Himself last October. This seventeen-year-old young man surrendered his life fully to the Lord during special meetings in February though it meant giving up a good job. He was his mother's main support. Pray that this may be an outstanding year in the institute and a victorious one for both students and teachers.

Israel

Pray for the Bible Shop and those who are reached through its ministry. One little girl came to purchase a Bible with her savings—a tin can full of piasters (pennies). Remember in earnest prayer all the believers as they face the problems and increasing pressures they are encountering these days.

Philippines

Our prayer fellowship is asked for the restoration to full spiritual victory and to active ministry of three mature graduate workers, who during the past year have left the ministry to pursue secular vocations. . . . Mr. Laga Katug, a Moslem public school teacher in Sarangani district, is greatly interested in the gospel. He led the people of his barrio to build a chapel and also invited a visiting worker to preach in his own home. Pray that this hungry heart may be won to the Lord and that through him others may be reached.

Indonesia

During the past year Rev. Aloy Kajang and Rev. R. R. Rudes have traveled far and wide holding meetings in all the churches in the Apo Kajan. Pray that the Word given forth will strengthen the believers and that the message of salvation given in the heathen villages will bring many souls to the Lord. . . . Pati Djambi, a Dyak chief who has long and strongly opposed the gospel, has now accepted the Lord and is willing for all his people to become Christians. Pray for him and that his people may be truly born again and not just follow their leader. This is a great awakening in an area that has long withstood the gospel.

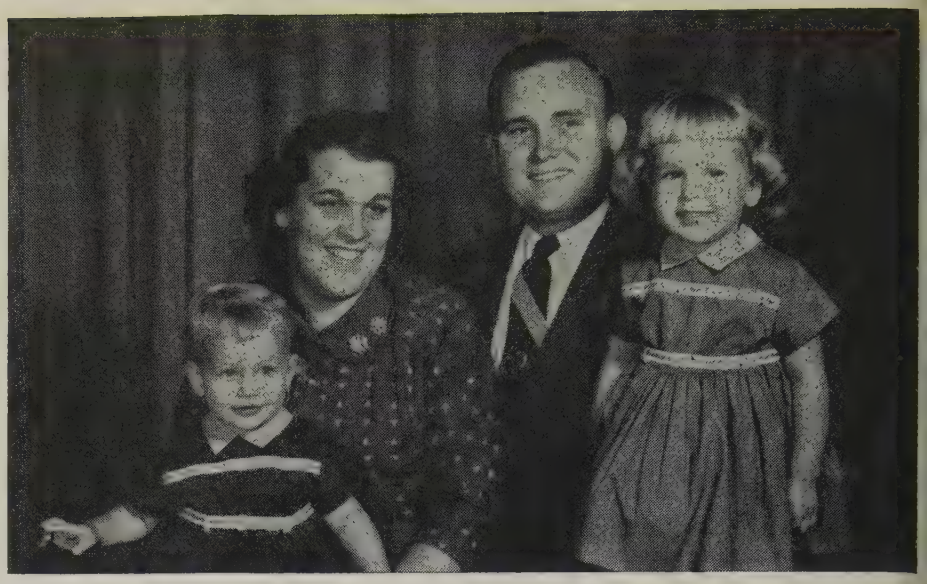
New Guinea

Our Kapauku national workers have just gone through a time of testing due to requesting a definite salary and increases along every line. The Lord met at the last conference and each one has returned to his station with a new determination to go on and trust God for his support. Pray that the Lord will enable them to trust Him to meet their needs. Two of the workers have left the Mission. Pray that the Lord will direct them, if it be His will, to return under the present setup of support. . . . Eight new couples are under appointment to go to New Guinea during this year. Two of these will leave soon. The increase in personnel is greatly needed for the advance in the Baliem Valley. Pray that there may be no delays in the sending of these workers.

The Alliance Family

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.



Rev. and Mrs. Paul L. Alford and daughters, Ecuador

To the Fields

Rev. and Mrs. Paul L. Alford and children, Rebecca and Sharon, and *Mr. and Mrs. Cecil M. Smith* and children, Gordon and Judith, left New York on April 23 by plane for Costa Rica where they will spend several months studying the Spanish language before going on to Ecuador.

Mr. Alford attended the University of Florida and was graduated from The Missionary Training Institute in Nyack, N. Y., in 1951. Mrs. Alford also attended Nyack. They have served as pastor and wife in the Alliance church in Columbus, Ga., for the past four years.

Mr. Smith graduated from the Western Canadian Bible Institute in 1954. For a year and a half he served as associate pastor and was in charge of the radio work at the Alliance Tabernacle in Regina, Sask. Then for nearly two years he and Mrs. Smith served in the Gospel Chapel in Hawarden, Sask. Mrs. Smith was also graduated from the W.C.B.I. in 1952 and later taught English in that school. Mr. Smith is a member of the Beulah Alliance Church in Edmonton, Alta., and Mrs. Smith is a member of the Alliance Tabernacle in Belleville, Ont.

On Furlough

Mr. and Mrs. R. N. Stumpf and children, Ronald and Sharon, arrived in Seattle on April 20 from Japan. Mr. and Mrs. Stumpf went to Japan in 1949 and were appointed as C. & M. A. missionaries while on the field in 1952. They will be making their home in Nyack, N. Y., during furlough.

Misses Cecelia Lewis and *Prudence Gerber* arrived in New York on April 21 from French West Africa. Miss Lewis first went to the field in 1925.

(Continued on page 15)

Mr. and Mrs. Cecil M. Smith and children, Ecuador

Letters

Attentive Reader

Your editorial (THE ALLIANCE WEEKLY, April 11) is an excellent expression of a condition that exists among us today, and I hope many will be moved to seek and find for themselves the real meaning of words that were the expressions of experiences of men who talked and walked with God.

"Vague unreality"—that expresses it! Where is the gathering the soul can cry out with before God, voicing the reality of the harassment of the devil, the pressure of the world, the crying of the flesh? Or share the rapture of quoting a psalm and being very conscious of the reality of the poetic words being a marvelous expression of your own heart, of "tasting" and "knowing" in reality a foretaste of the joys that are to come?

To be honest, I am admitting that the dominating motive in writing is to let you know I am smart enough to catch the fact that somewhere between your pen and the printed page, "topography" got changed to "typography." I know you know it, and no doubt others have called it to your attention but I thought you might get some surface pleasure in knowing one of the "dear readers" was attentive.

And while I'm writing, thanks for introducing me to Jean Nicolas Grou. His understanding of the human heart is vast and sure—"Who can know it?" His wide range from the baseness of the human heart to the pristine purity and holiness of our Lord Jesus Christ is Spirit-illumined and truly an inspiration.—C. H. STEWART, *Akron, Ohio.*

• Thanks for calling attention to our error. We knew better but the typewriter slipped!—EDITOR.

Subscribe to THE ALLIANCE WEEKLY *for a friend. It will help him spiritually.*

Sunday

AILY READING—Luke 10:1-12.
AILY TEXT—*"The Lord appointed . . . venty also, and sent them two and o before his face into every city and ace, whither he himself would come"* verse 1).

The sending of the twelve was sep-ate and can scarcely be called a prec-dent. But the sending of the seventy as undoubtedly meant to be a pat-rn of the work and the workers of e coming centuries, because, as He nt them, He commanded them to ay that others likewise should be sent rth. They were, therefore, but the oneers of the mighty army who were succeed them in the coming ages. is very beautiful to notice that they ere to precede Him. They were to to every city whither He Himself ould come. And so we, in our mis-nary work, but go before Him and e will follow us and follow up our ork, and in a little while He will come person. We are the pioneers of the rd's coming. These early mission-ies were to be self-denying and sim-e in their lives. They were patterns all true missionaries. They were not carry any needless baggage, not ok for earthly luxuries and comforts. hey were the light infantry intended rapidly itinerate the land with the essage of His coming.—A. B. SIMPSON.

Monday

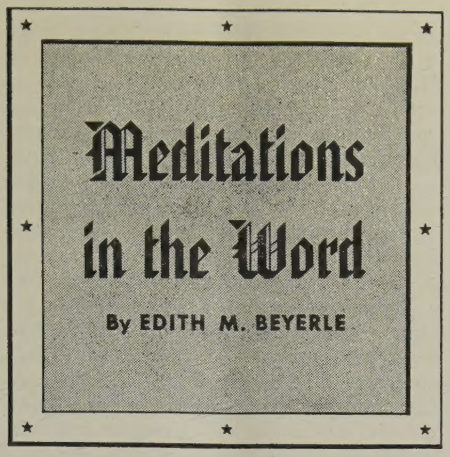
AILY READING—Numbers 25.
AILY TEXT—*"He was zealous for his od"* (verse 13).

We all lack zeal for the cause of our rd. Let us then pray for zeal—that e zeal of His house might consume . Janet Jagan, born in Chicago and arried to an East Indian from British uiana, was the mainspring in the mmunistic group that came near to pturing British Guiana for Commu-sm. It was reported in the news that e zeal of this couple to make converts r Communism was so all-consuming at they wore rags and went bare-oted into the cane fields to make re-uits. Of the zeal of the early Chris-ans it is written, they "suffered the ss of all things." They counted not eir lives dear. Viewing their amazing al and our shameful lack of it, is it y wonder they conquered the Roman aesars while we are surrendering hole nations to godless Communism? HERALD OF HIS COMING.

Tuesday

AILY READING—Psalm 34:1-10.
AILY TEXT—*"They that seek the Lord all not want any good thing"* (verse 0).

A dear daughter of ours felt hurt that e should have a salary insufficient for r needs, but we assured her that to ust God for what was lacking was t begging. The day came when this ughter and I took possession of our w home. As we entered the dining om we found a large mail from China



on the table. One letter was from the lady in Australia whose gifts in the past seemed always to have met some felt need. Her letter enclosed fifty pounds, with the expressed desire that thirty pounds was to be used for our work in China and twenty pounds was to be used for some personal need. I handed the letter to my daughter, saying: "Shall we not believe that God will undertake for us in time of need? It seems as if our heavenly Father were beside us saying, 'My child, take this hundred dollars as an earnest of what I shall do for you in the future.' "—MRS. JONATHAN GOFORTH.

Wednesday

DAILY READING—Hebrews 12:1-13.
DAILY TEXT—*"Nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby"* (verse 11).

After the chastening, after the rod,
After the pruning, the yielding to God,
After the darkness, the grief and distress,
"The peaceable fruit of righteousness."

Fruit of the Spirit, produced by His Hand
In watching, in waiting, His word of command,
In loving, in serving, in patience and power,
Till full is the fruitage and perfect the flower.

—ANNIE E. HITT.

Thursday

DAILY READING—Luke 17:1-10.
DAILY TEXT—*"The apostles said unto the Lord, Increase our faith"* (verse 5).

All faith which has Christ for its object is the right kind of faith. If you want your faith to grow there are four rules that you must adopt: First, be willing to have a great faith. When men say they cannot believe, ask, "Are you willing to believe?" because if the will is toward faith, the Holy Ghost will produce a great faith. Second, use the faith you have. The child's arm, with its slender muscles, will not be able to wield the sledge hammer unless he begins step by step to use it. Do not, therefore, stand on the boat's edge and wait to be able to swim a mile, but throw yourself out from its side into the water and swim a yard or two; for it is in these smaller efforts that you are to be prepared for the greater and mightier exploits. Third, be sure to put God between yourself and circumstances. Everything depends on where you put God. . . . Fourth, live a life of daily obedience to God's will.—F. B. MEYER.

Friday

DAILY READING—Luke 21:29-38.
DAILY TEXT—*"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life"* (verse 34).

One usually associates surfeiting and drunkenness with the physical man, but in this instance it is quite possible that Jesus was warning, not against physical excess alone, but also of spiritual. It was a heart condition which was to be sacredly guarded. As too much food taken into the system cannot be properly assimilated by the body, so it is possible for a Christian to listen to too much scriptural truth, unless that truth is acted upon in a practical manner for his own and others' benefit. It can be true in these days as in those of Ezekiel that the preacher may become to his overfed and careless listeners "a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear (his) words, but they do them not" (Ezek. 33:32). And likewise, the heart may be "drunken" with the joy of attending many meetings but may fail to observe Paul's admonition, "Be filled with the Spirit."—PAMEII.

Saturday

DAILY READING—Luke 6:30-38.
DAILY TEXT—*"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over"* (verse 38).

I wait on God for everything, and yet He has allowed me the great honor and blessed privilege of giving more than forty thousand pounds sterling within the last fifty years. I began in the year 1830 to live thus as a steward for the Lord. In the little way I could, I gave, but God increased my ability more and more until now He is allowing me to give in His service, year by year, two or three thousand pounds. Now, why do I say it? To encourage the hearts of my beloved brethren to seek to give systematically. If you have not done so hitherto, do begin now. It is a blessed thing for the soul. It is a blessed thing for your purse, and God will entrust to you more and more. Now I do not say imitate me, George Müller; but I say, seek to give, if it be ever so little, to give systematically; . . . and the blessing with regard to stewardship will be of such measure that you will be encouraged more and more to go on in this way.—GEORGE MÜLLER.

A Look at the Lesson

By REV. DON J. KENYON

For May 20, 1956

The Church in Antioch

Acts 11:19-30

GOLDEN TEXT—*"I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."* —Acts 20:35.

DEVOTIONAL READING—Galatians 6:1-10.

Introduction

The Book of Acts is a sensible commentary on Romans 8:28. The wrath of man had scattered the church. Sometimes it is wisdom to run from an enemy. Other times God's command is to stand still and see His salvation. On still other occasions He is greatly glorified by the church's demonstration that she can bow her neck to the sword and die with an otherworldly glow on the countenance of her martyrs. Our passage for this week shows that a scattered church is a scattered message. In some areas this ministry was limited to Jews, but others sensing the universal nature of the gospel extended their ministry to the Grecians. The key verse which reveals to us the divine strategy behind this ministry as far north as Syrian Antioch is Acts 11:21—"The hand of the Lord was with them." This surely shows that the hand of the Lord is not always on the "accepted" channels. Men need to keep sensitive to the things that God is blessing, especially in the progress of Christian missions.

I. The Church's Outreach (Acts 11:19-21)

(1) *Scattered abroad.* Had the fulfillment of the Great Commission depended upon human administration Christianity would have died prematurely in Jerusalem. Not only was the Holy Spirit the strategist of the harvest, but the violent reaction of carnal men to Spirit-filled men issued in the scattering of the body. The outreach of the church cannot be lightly attributed to "men of vision." It must be attributed to men who had to be what they were no matter where they were.

(2) *To none but unto the Jews only.* The bigotries and prejudices of the individuals traveled with them. Cults and heresies have their missionaries. This is good scriptural evidence that men who go as representatives of the gospel ought to be thoroughly grounded in Christ and His Word before they go. The greatest problems that the Early Church encountered in her missionary endeavor were those which arose out of zeal without knowledge. The Pauline Epistles are filled with paragraphs which are nothing more or less than counterattacks against misinformation.

(3) *Cyprus and Cyrene.* Barnabas was a Cyprian. (See Acts 2:10; 6:9 and 13:1 for suggestions that Cyprians and Cyrenians were not strangers in Palestine.) These men probably having lived their lives in the atmosphere of Grecian culture found it easier to mingle with Grecians and witness to them of Christ.

(4) *The hand of the Lord was with them.* The most significant fact is that the greatest success and blessing followed the work of those who did not confine themselves to a Jewish ministry. God had the world in view when He sent His Son (John 3:16).

II. The Church's Policy (Acts 11:22-26)

(1) *Tidings . . . came unto the ears of the church.* The nature of the language here strongly suggests that this may have been an unfavorable report. However, this new development calls for the formulation of a new policy. The church can no longer ignore the need of a definite policy on matters of an interprovincial scope. It will be recalled that Peter and John were sent to Samaria to observe the irregularity in procedure there. It is to the eternal credit of the Jerusalem fathers that they did not try to resist the church's outreach although social barriers were being strained, yea, shattered.

(2) *Barnabas.* This greathearted Cyprian was the natural choice for this delicate job. His qualifications are mentioned as being ample for the task. He was good; he was Spirit-filled; he had faith.

(3) *When he . . . had seen the grace of God.* A Jew would be all the more aware of this act of grace on God's part. Here the power of God was sweeping outward from the hub of Jerusalem and His grace was irresistibly overriding these ancient prejudices. The policy of the church could not be an expression of a narrow concept of human need. The universal gospel called for a policy that was in harmony with a universal need.

(4) *To seek Saul.* This move on the part of Barnabas may be attributed by some solely to his judgment of men. Acts 9:27 shows that he had warmed up to this young man to whom the Jerusalem church had been so cold. However, this man Saul was God's own vessel of election. God had already singled him out for this very purpose (9:15). Barnabas went for Saul because somewhere in his association with him Saul had told him (as was his habit) about the heavenly vision. Barnabas had spiritual insight enough to know that the Church was entering the phase of its outreach wherein Saul would find the fulfillment of his calling.

(5) *Assembled themselves . . . taught.* This form of procedure which we take for granted became the policy of the Early Church in its function of edifying and establishing the many believers brought into its care. Here in this context the term "church" is adopted for the first time in Acts outside the city of Jerusalem.

(6) *Called Christians first in Antioch.* This name so common yet precious to us became the term known among those outside the church in referring to this unique body. It may not even have been used with kindness at first. There is evidence that this was even a byword. But as the church grew and attempts were made to stamp it out, the name became a term hated by pagan rulers in their attempt to exterminate it.

III. The Church's Compassion (Acts 11:27-30)

(1) *Prophets from Jerusalem.* Although these men have the savor of the Old Testament prophet about them, this term is used commonly in the New Testament church to specify one that became through the Holy Spirit a messenger of God's revelation to the church before the church possessed the New Testament. It is significant that church unity and administration existed without the New Testament.

(2) *Signified by the Spirit.* This was a fair warning by the Spirit that the church should stand together in the time of emergency. Forewarned by Him was thus being forearmed.

(3) *Great dearth . . . came to pass.* A famine to be world-wide at that time would have only to affect the economic security and policy of the Roman Empire. This was serious enough so that the compassion of the church had to manifest itself by a mutual assistance to the Judaean area where the difficulty seems to have been the most acute.

(4) *Send relief unto the brethren.* These two partners, Barnabas and Saul, acted as representatives of the Gentile arm of the church. It should be added that although the Jews may have had some hesitancy in accepting Gentile fellowship, there is no record of any hesitancy in accepting Gentile stewardship. Had the gospel been withheld from this area by bigotry, the stewardship would not have been forthcoming.

The Use of the Teacher's Page

By Don J. Kenyon

Increasing prominence is being given to the place of the Sunday school in the work of the church. It is now recognized, and rightly so, as the church exercising its teaching function. Very successful steps are being taken to improve and enhance this function of teaching the Bible. The Sunday school teacher is being brought face to face with the necessity of giving time and prayer to the preparation of an effective lesson. Bearing this in mind the utility of the Teacher's Page calls for more than some interpretive material or a "sermonette" type of approach. Beginning next week this page

l be patterned to include some fea-
es which will help the teacher help
nself. The following headings have
n adopted and will appear regularly
THE ALLIANCE WEEKLY:

1. *Background and Lesson Orientation.* is paragraph is planned to help the cher feel his way into the spirit and nosphere of the lesson. It will relate lesson to the general historical and lemptive pattern of the Bible.

2. *Contextual Considerations.* The printed tion of the Sunday school lesson many es covers material from the standpoint its logical relation. Thus omissions are nmon. This paragraph will try to bring whole lesson together as a unit and fill the gaps. By presenting a full context teacher will be able to find his frame reference.

3. *Key Word Analysis.* There are al-ys important words around which the son should center. Such words will analyzed to find their fullest meaning. e Greek may be utilized for variety d shade in meaning.

4. *Simplified Outline.* Any lesson is sented more feasibly on the pegs of a d outline. The attempt at outline will all cases be geared to the simplest and st natural pattern.

5. *Commentary on the Printed Text.* brief summary statements the gist of lesson will be discussed. This is signed to stimulate thinking rather than present a comprehensive viewpoint.

6. *Helpful Hints.* One or two *Do's* or *n't's* to help the teacher avoid common stakes. Any lesson period is very short d therefore must be carefully planned. No attempt is made in this material be exhaustive. It is felt that stimula-n of the teacher's own thinking on the son is more to be desired than thinking out for him.

God Rules Over All

BY JOHN WESLEY

the grace of God I never fret. I repine nothing; I am discontented with hing. And to have persons at my ear, tting, murmuring at everything, is like ring the flesh off my bones. I see God ing upon His throne, and ruling all ngs well. Although, therefore, I can ar this also, to hear His government of world continually found fault with r in blaming the things He alone can er, we, in effect, blame Him), yet it such a burden to me that I cannot bear hout pain; and I bless God when it removed. I want to see God as acting everything and disposing all for His n glory and His creatures' good.

Book Wanted

e of our readers is anxious to secure opy of *The Love-life of Our Lord,* by B. Simpson, now out of print. Please d directly to Mrs. E. Armstrong, 2912 rker Ave., Wheaton Hills, Md., with ount of any charges.

THE ALLIANCE FAMILY

(Continued from page 12)

She is now home for her fifth furlough and will be living in Johnstown, Pa. Miss Gerber began her work in French West Africa in 1940 and is home for her third furlough. She is a member of the Missionary Church Association, with headquarters in Fort Wayne, Ind.

The New Generation

On March 17, to *Rev. and Mrs. Melvin Stombaugh,* Garrison, Minn., a son, Richard Lee.

On March 28, to *Rev. and Mrs. H. Bruce Leastman,* Sidney, Mont., a son, Jonathan Edward.

On April 4, to *Mr. and Mrs. William R. Mock,* Riverhead, N. Y., a son, Stephen Paul.

On April 4, to *Rev. and Mrs. William W. Rees,* Chambersburg, Pa., twin sons, Keith Wilcox and Kerry David.

On April 8, to *Rev. and Mrs. John F. Derr,* Akola, India, a son, John Frederick, Jr.

Fruitful Meetings in Titusville, Pa.

Rev. Clyde T. Bookamer, pastor of the Alliance church in Titusville, Pa., writes of the beneficial results of meetings held in March with Rev. Paul McDowell, evangelist who has accepted a pastorate at Lake Mann, Orlando, Fla. The pastor reports an increase in attendance and interest since the campaign.

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Mother's Day is May 13

Father's Day is June 17

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Mother's Day Helper. Suitable recitation material for Mother's Day program or Mother and Daughter Banquet. 40c

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"A woman that feareth the Lord, she shall be praised"

A Mother in Israel

ELOQUENT tributes to mother can only slightly betoken the debt of appreciation we owe. Her loving compassion and quiet long-suffering in the face of sorrow, disappointment and injustice reflect the heart of God in whom these qualities have their origin. Under her gentle hand home becomes a haven of comfort and renewal. She makes a refuge that rearms its members for life's battles and nurses them to strength again when they are sore wounded or ill.

Among the mothers in Israel were some whose love for the people of God was as their love for their own families. One woman, acting with courage and wisdom, delivered her city from destruction. Instead of retiring within her own home with her children about her to await the impending slaughter, she climbed the city wall and addressed the commander of besieging forces, arranging a peaceful settlement. As great as was Hannah's desire for a son, she desired even more that God should have a man who could lead the people in righteousness. Each of these women was truly "a mother in Israel." When Mary said, "Behold the handmaid of the Lord," she treated God's interests as her very own. She not only accepted the sacred trust of motherhood, but became also "a mother in Israel," through whom all the nations of the earth should be blessed.

A mother who not only dedicates her children to God but cultivates in them a vision for making Christ known to people who are strangers to His saving grace is such a mother. Her love embraces a lost world for which God gave His only begotten Son. Do we need more intrepid missionaries? Let us pray for more mothers to hear the call to higher consecration.

THE CHRISTIAN AND MISSIONARY ALLIANCE
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